

A
S E R M O N

Preach'd at the 2;

F U N E R A L

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NATHANAEL SYMONDS, Esq;

O F

G R E A T Y A R M O U T H,

I N T H E

County of *N O R F O L K,*

SEPTEMBER 23, 1720.

I N T H E

Parish Church of *G r e a t Y a r m o u t h.*

By *B A R R Y L O V E*, A. M. Minister of the said Parish. *K*

Published at the Request of the Relations of the deceased.

L O N D O N :

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SEER MON

UN E A L

NATHANIEL SYMONDS, Esq.

CORRAT INRMONTM



Parish Church of St. Andrew

WYLLIAMS, DONALD, A.M.

WYLLIAMS, DONALD, A.M.

WYLLIAMS, DONALD, A.M.

WYLLIAMS, DONALD, A.M.



TO
JONATHAN SYMONDS
OF
O R M S B Y,
IN THE
County of NORFOLK, Esq;

SIR,
YOUR *Importunity over-*
ruled my Judgment in
publishing the following Dis-
course; and therefore you must
take it under your Patronage.

Tho'

Epistle Dedicatory.

Tho' there is a general Corruption of Manners complained of; yet, blessed be God, there are many pious and charitable Imitators of Your deceased Uncle, who with uncommon Zeal (which former Generations can't parallel, and which late Posterity must applaud) apply their Parts and Wealth in propagating Christian Knowledge in Foreign Parts, and in bringing our most holy Religion into Repute at Home.

Their commendable Endeavours may justly be assigned as
one

Epistle Dedicatory.

one Cause why we are not visited with Judgments as our Sins deserve; and why we enjoy Mercies we could not without the highest Presumption pretend to merit.

May the *Work* of God prosper in their Hands, may their Zeal be successful, their Piety rewarded, and their Numbers increased.

That You and Your Relations may follow the generous and charitable Example which is left You, and be blessed in this, and be eternally happy in another

Epistle Dedicatory.

*ther World, is the hearty
Prayer of,*

SIR,

Your affectionate Friend,

and very humble Servant,

Yarmouth,
Jan. 2, 1720—21.

BARRY LOVE.

• MATTH. XXV. 34, 35, 35.

34. *Then shall the King say unto them on his right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

35. *For I was an hungred, and ye gave me Meat; thirsty, and ye gave me Drink; I was a Stranger, and ye took me in:*

36. *Naked, and ye cloathed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.*

FROM the 31st Verse of this Chapter you have an Account of that great Day in which the World shall be judged in Righteousness by that Man whom God hath ordained: *When the Son of*
of

of Man, the Man Christ Jesus, shall come (not as when in great Humility he took our Nature upon him, made himself of no Reputation, and was despised and rejected of Men) in his Glory, and all the holy Angels with him, and he shall sit upon the Throne of his Glory: And before him shall be gathered all Nations; and he shall separate them one from the other, as a Shepherd divideth his Sheep from the Goats; And he shall set the Sheep on his right Hand, and the Goats on his left. Then shall the King say unto them on his right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World. For I was an hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; Sick, and ye visited me; I was in Prison, and ye came unto me.

In which Passage Beneficence and a generous Compassion to the Necessitous, are recommended to our Practice; the great and impartial Judge of Quick and Dead here intimating that he will not forget our Works, which proceed of Love to his sacred

Nathanael Symonds, *Esq*; 3

cred Name; but at the great Day of Retribution will consider, will repay them with the most ample and unproportioned Rewards.

In the farther Prosecution of this noble and divine Subject let us consider,

First, Why Beneficence and a generous Compassion to the Indigent, should be so highly acceptable to the upright Judge of the World.

Secondly, How our Beneficence must be managed, in order to render it well pleasing in his Sight.

Thirdly, Whether our deceased Brother so managed his Beneficence, as that we may justly conclude his generous Charity will meet with Approbation and Acceptance at the great Day of Retribution.

First, Let us consider, why Beneficence and a generous Compassion to the Indigent, should be so highly acceptable to the upright Judge of the World.

4 *A FUNERAL SERMON ON*

The Changes and Vicissitudes all earthly things are subject to, lowdly call on us, to be generously kind, according to our Abilities: for the most wealthy can have no Assurance, that they shall not stand in need of the Assistance of others; or that they may not receive Favours from those hands stretch'd out to implore their present Charity.

A real Object of Pity has a right to be relieved by those who abound; and if we would *do as we would be done unto*, we could not see our Fellow-Creatures lie down in the Dust, neglected and unregarded, when it is in our Power to relieve them.

Besides, 'tis the greatest Sensuality, to be the Instruments of Good to others; the charitable Soul by reflecting on Benefits conferred on others, has the most agreeable Entertainment, it being *more blessed to give than to receive*. The Delight Munificence yields, exceeds all the deceitful Pleasures of Sin for a Season; for *the merciful Man doth Good to his own Soul*. And he who *lays up Treasures in Heaven, where neither Rust nor Moth can corrupt, where Thieves can't break through and steal, lays up a Treasure according to the Commandment of the most*
High,

Nathanael Symonds, *Esq*; 5

High, and it shall bring to him more Profit than Gold.

Farther, We are but Stewards of what we possess; worldly Goods are lent us by the great Proprietor, *whose is the Earth, and the Fulness thereof*: If we mismanage the Talents committed to our Charge, we hazard our Master's Favour, and losing the Things, with which we were intrusted. The rich are God's Stewards, the poor are his Receivers; they that *pay to the poor lend unto the Lord*; and they at the last Day will be best able to make up their Accounts, who can on every turn set down, so much laid out for cloathing the naked; so much for feeding the hungry; so much for apprenticing helpless Orphans; so much, by a seasonable Supply, for reviving the Heart of a mournful Widow, so much for propagating, saving Knowledge, &c. God himself stands bound to pass all Accounts of this Nature, and to look upon them as disbursed for his own Use; *for as much as you have done it to the least of Christ's Brethren, you have done it unto him.*

I shall not insist farther on these Points, but directly shew why a generous Com-

6 *A FUNERAL SERMON on*

passion to the Indigent is well pleasing to God, and acceptable to his Christ. And the first Reason I shall assign is,

Because it renders us without Hypocrisie religious.

The most formal Acts of Devotion degenerate into dull Formality, unless adorned with Love and Charity; for 'tis vain to pretend we serve God, if we set at nought those stamped with his Image. *By this we are known to be true Disciples, if we have Love towards the Brethren, Love being the End of the Commandment, and the Bond of Perfection. Pure Religion therefore, and undefiled before God, is to visit the distressed, and generously administer to their present Necessities.*

When we are of beneficent Tempers we discharge the several Offices of religious Worship with Hearts, like the Souls of just Men made perfect, composed of Love and Harmony. *When we deal our Bread to the hungry and cover the naked, our Light breaks forth as the Morning, and by having Mercy on the poor we honour our Maker.*

Nathanael Symonds, *Esq*; 7

2dly, Munificence resembles us to the transcendently good God, whose *Mercies are over all his Works, and who crowns all things with his Goodness.*

Perfect Goodness is the thing, for which we love God, is the thing for which he loves himself, for *he delights in doing good, according to the multitude of his Mercies.* 'Tis Man's Perfection to be like God, when therefore, in an humble Imitation of his Goodness, we do Good and communicate, his Image stamped upon us becomes beautiful as the polished Corners of the Temple.

Such as *honour God shall be honoured by him*; when for his Sake we compassionate his Creatures, he'll be pleased with such Sacrifices. Assimilation naturally begets Love; when therefore by Beneficence we become like to God, being *Fathers to the Fatherless, and Husbands to their Mothers, we shall be as the Sons of the most High, and he shall love us more than our Mothers do.*

3dly, Beneficence will cause us to be pious Imitators of our dear Redeemer.

Never

8 A FUNERAL SERMON on

Never did Person exercise Charity in that heroick Degree as did our blessed Saviour; 'twashis Pleasure as well as constant Employ to *go about and do Good*; 'twas *his Meat and Drink to do his Father's Will*, to heal the Infirmities of Men's Bodies by his miraculous Power, and to turn by gentle Methods the Hearts of the Disobedient to the Wisdom of the Just by his saving Doctrines.

Nay so great, so wonderful was his Love to Men, that he willingly suffered a painful and scandalous Death, that he might *save to the uttermost all that should come to God by him*.

But if he thus lived and thus died to benefit Mankind, shall not we who pretend to be Followers of him, as dear Children, be ready to give and to communicate to his afflicted Members, not grudgingly or of necessity, but with the greatest Chearfulness?

Could our dear Saviour endure the Contradiction of Sinners, expose himself to infinite Inconveniencies, and with Pains indefatigable oblige the ungrateful Sons of Men, and shall we refuse Relief to those called by
his

his venerable Name, when they beg our Assistance for his sake?

Lastly, Beneficence will qualify us for that Glory which shall one Day be revealed.

Charity is preferred, by *St. Paul*, to Faith and Hope; *whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away; but Charity shall never be outdated, but last in Heaven: For when Faith shall be swallowed up in Vision and Hope, advantageously lost in Fruition, Charity will be perfected, our good Deeds will follow us to Heaven. They who whilst on Earth were rich in good Works, shall in the Mansions of eternal Bliss, be continually employed in chanting out Hallelujahs to God, and in charitably loving one another with a most disinterested Affection.*

The Returns we shall meet with for our good Works, will be greater than the Heart of Man can now conceive.

The great Patron of Goodness will esteem the generous Charity, we exercised when cloathed with Mortality, as done unto himself,

himself, and recompense it with Joys, which will never have an End.

For the blessed Jesus assures us that at the great Day of Retribution our Charity shall be remembred and amply rewarded; for *we shall be placed on the right Hand,* and be intitled to the joyful Sentence, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World.*

But since Beneficence will procure us such invaluable Advantages, let us in the

Second Place enquire how our Beneficence must be managed in order to entitle us to those Advantages; and

1st, Our Beneficence must be extensive. The Exercise of that admirable Virtue consists in doing Good to all as far as we are able; it must shine as universally as the Sun on Just and Unjust, and nothing must be hid from the Heat thereof: it must warm and refresh Friends and Enemies; and tho' it has a principal Regard to the Household of Faith, yet it does Good to all; it obligeth us to be afflicted with all that mourn, and sympathize with the Infirmities of all
that

that languish; it gives us a fellow feeling of the Conditions of all our Brethren, and with *St. Paul*, makes us *become all things to all Men*.

In a Word, Beneficence must copy out the Extensiveness of our dying Saviour's Charity, who suffer'd not only for the People of God, but also for unbelieving Gentiles, giving himself a Ransom for the Sins of the whole World.

God is the common Father of us all, we all bear the Relation of Children to him, we all are endowed with those noble Faculties which distinguish us from Beasts, and we all are Brethren by Nature and Grace, and therefore all in Distress are real Objects of Charity.

2dly, Beneficence must be humble as well as universal, without Ostentation and vain Glory, for *Charity vaunteth not it self, is not puffed up*.

Tho' Charity is universal in the Extent, yet must it be private in its Management; it must be large, not publick; both Hands must be open to give, but the one must not know what the other doth: It must conceal the Giver if convenient, if possible, whilst it

imparts the Gift; and like the Sun behind a Cloud, cherish and warm without appearing to do so. True Beneficence is content to do Good without the Vanity of having all the World know it; otherwise we sacrifice to our own Glory, and not to the Necessities of our indigent Brother.

Good Deeds must be accompanied with Meekness; Charity when arrogant wounds whilst it relieves, and the Haughtiness of the Man makes the Beneficence go down with a bitter Taste: Pride makes Benefits unsavoury to God, uneasy to the Receiver; but Humility placeth them in an advantageous Light, causeth them to be acceptable to Heaven; to shine with a beautiful Lustre before Men, and to be delightful to, and highly priz'd by those who are comforted and refreshed.

3dly, As Beneficence must be humble, so it must be unconstrained.

We must not distribute out of necessity and grudgingly, for God and Man love cheerful Givers: We must rejoice in Opportunities of exercising our Compassion, not that our Brother is indigent, but because God hath given us Hearts and Abilities to relieve him.

Pious Charity is easily intreated, and therefore prevents the Importunities of those that want, saves their Blushes, and relieves their Necessities by giving betimes; it will not make the needy Eyes to wait, or the hungry Soul to be sorrowful by deferring to give, but it gives with a cheerful Eye, remembering that a quick Supply is a double Charity.

Let the Condition speak and the Man be silent, then the Beneficence will be grateful and refreshing, will rejoice the Soul, as well as relieve the Body.

Lastly, Beneficence must be religious in all our pious Deeds; we must have a due Regard to God and to his sacred Laws. Liberality that proceeds from a Tenderness of Nature, or from any save religious Principles, is gratifying our selves, not sacrificing to God. Charity must be done for God's sake, not our own; our good Works must touch upon the Indigent, but terminate on the Father of Mercies: We must relieve the Necessitous, more because related to God than to our selves, more because made after God's Image, than because made after our Likeness. So shall we give *according to the Command-*

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ment of the most High, and bring God to be our Debtor, who will esteem what is done for his sake, as done unto himself.

Let us now in the

Third and last Place consider, whether our deceased Brother so managed his Beneficence, as there is just Reason to conclude, his numerous good Deeds will at the great Day of Retribution meet with Acceptance and Approbation.

Extolling the Virtues of such as die in the Lord, was a very antient, and if not abused, may be a laudable and useful Custom; but in a censorious Age 'tis difficult steering so steadily, as not to go to the right Hand or the left.

However, being desired to do this last Office, for our deceased worthy Friend, I shall easily overlook any Reflections, if I may be so happy, as to contribute to the Honour of his Memory; who was so exemplarily good, and generously beneficent whilst he lived.

Having been favoured with his intimate Friendship, for upwards of thirty Years, I shall speak nothing but what I am convinced
is

Nathanael Symonds, *Esq*; 15

is religiously true, and what will gain an easy Belief in all who were so happy to know him.

Tho' his bodily Constitution, from his Infancy, was very weak and tender, yet the Powers of his Soul were strong and vigorous; and being blessed with plentiful Fortunes, and with a generous and religious Education, by the prudent Care of his indulgent and pious Mother, he so highly improved his natural Abilities, as to be capable of doing great Service to his Country, to his Relations, and to his Friends.

Tho' thro' Humility, a Love of a contemplative Life, and an Aversion to much Business, he was not forward to engage himself in publick Affairs, yet when by the Providence of God he was called to the Magistratick Office, he acted with great Prudence, with great Courage, and with great Integrity.

He would not servilely betray the Liberties of the Post he was intrusted with, but with a Diligence, which seemed far above his Strength, and with a Wisdom all must admire, he overcame Difficulties, which, to a Person of meaner Abilities than his
own,

own, would have been unconquerable. And during the Continuance of his publick Administration, his whole Behaviour was so reputable, and worthy of Imitation, as that all must praise his Doing, and own his Conduct was irreprehensible, and that he acted with a discreet Honesty, and with an innocent Cunning.

But the greatest Evidence of his Prudence, was his religiously fearing God, which is the beginning of true Wisdom. His Mind was possessed, from his tender Years, with an awful reverence for the Divine Majesty, and whenever Religion was the Subject of Discourse, he treated it with a profound Respect: He daily frequented our excellent Prayers, and paid his constant Attendance at the Lord's Table; and discharged all religious Duties with a serious Gravity, and humble Devotion, highly worthy our Imitation.

To his numerous Relations he was liberally indulgent, and by excellent Advice to all, and by generous Supplies to such as stood in need, he may justly be accounted a *Father to the Fatherless, and a Husband to the Widow.*

To

To all Sorts and Degrees of Men he was obligingly courteous, never countenancing evil speaking in others, never uttering what might offend, but was constantly silent, when he could not with Justice speak well of a Person.

Tho' he was of a very grave, and rather reserved than open Disposition, yet he always received his Friends with a generous Cheerfulness, and freely would give his Advice and Counsel, for advancing the true Interests of all he conversed with.

I pass by his numerous good Qualities, which would be sufficient to render another Man great and good; resolving only to insist upon his Beneficence and Liberality, which he practised through the whole Course of his Life in a very eminent degree, and which indeed fixed my Meditations on the Subject now insisted upon.

As his Fortunes were large, so his Soul was generously great; the Talents his great Master intrusted him with, were not hid in the Earth, but laid out to the Honour of the bountiful Donor, and to the Benefit of Mankind.

All the Qualifications which ought to adorn Christian Charity, shone with Lustre, in his noble Distributions. For,

1st, His Beneficence was very extensive, not confined to his native Country, but reached from one End of the Earth to the other.

The Place of his Nativity shews poor Debtors discharged from a vile Confinement, and a Jail Delivery purchased by his great Liberality to the unspeakable Joy of many distressed Persons. Widows annually supplied with Sums, to lay out at this Season, for enabling them to subsist in the tedious Winter. Charity Children clothed and educated by a generous Contribution, and a Variety of other good Deeds, which I forbear particularly to mention.

The Neighbourhood shew *Ormsbury* Vicaridge House rebuilt at his Expende: That Vicaridge and *Lowestoft*, augmented by his Bounty.

Emanuel College in *Cambridge* (the pious Seminary of his religious Education) can shew their Chapel beautified, their decayed College repaired, Library enriched with valuable Medals by his Liberality.

Nay

Nathanael Symonds, *Esq*; 19

Nay *England* did not circumscribe his Bounty; the celebrated Hospital in *Germany* was frequently relieved by large Remittances, and very lately he sent them fifty *Pounds*: And by me he has conveyed several Sums, for propagating Christian Knowledge, among the *Malebarians* in the *East*, and the *Americans* in the *West Indies*.

His annual Income, and his ordinary Expences, did not seem to bear a due Proportion; and he assured me some time before his Death, that he had not much augmented the Estate his Father left him: The Surplusage must be laid out in Acts of Generosity and Mercy, and he was rich in good Works, as well as in this World's Goods; and improved the Observation of the wise Son of *Syrach*, that *it is better to give Alms, than to lay up Gold*.

And his Charity was as free as it was extensive; a Hint was abundantly sufficient to excite his Bowels of Compassion; he rejected not the Supplication of the afflicted, neither turned he his Face from a poor Man. He would not give Occasion for Importunity, but would prevent the Desires of the Necessitous from being craving, not

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only

only more than they could reasonably expect, but also by saving their Blushes, by giving with a cheerful Eye.

The Needy never languished for want of his Bounty; he would not *suffer the needy Eyes to wait long, or the hungry Soul to be sorrowful, by deferring, but he stretched his Hand unto the Poor, that his Blessing might be perfected*; and by a quick and cheerful Benevolence doubly obliged those who were relieved by him.

And his Charity was as private as it was free, his Light which did so much Good, must necessarily so shine before Men, as that they could not but see many of his Works; but where it was possible to conceal his pious Charity, it was concealed; and many generous Acts were done with that Privacy, as that they were only known to himself, to the relieved, and to his heavenly Father, which seeth in secret.

He did not sound a Trumpet, or give, to gain the empty Applauses of Men; but he managed his pious Charity with that prudent Reserve, that often his *left Hand knew not what his right Hand did*.

Lastly,

Nathanael Symonds, *Esq*; 21

Lastly, his Liberality was as religious, as it was secret.

The Good he did was for God's sake, that the divine Goodness, which gave him Liberality, might be glorified, for he helped the Poor *for the Commandment sake*.

'Twas Zeal for God's Honour, and Love to the Souls of Men, which made him solicitous, that the Name of his dear Redeemer might be adored and magnified, *from the rising up of the Sun, to the going down of the same*; for advancing this glorious Work, his Prayers were fervent, his Contributions generously large: And therefore we may justly conclude his good Works were well pleasing to that God who *sees in secret*, but has graciously promised to *reward openly*.

I shall only add, that when he disposed of his worldly Possession by a Will, his generous Soul (the better to make up his Accounts at the great Audit) bequeathed large Sums to pious and charitable Uses.

The Honour of his Saviour, and the Salvation of Souls, he had much at Heart; he knew that they who *turned many to Righteousness, should shine as the Bright-*

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ness of the Firmament, as the Stars for ever and ever; therefore he bequeathed a thousand Pound Capital Stock in the South-Sea, to the Society for propagating the Gospel.

To this flourishing Corporation, (and long, long, may it flourish) two hundred Pounds, towards erecting a Place for God's publick Worship.

Forty Pounds *per Annum*, for ninety nine Years, to the Widows of poor Clergymen of this Diocese, and forty Pounds *per Annum* for the same Term, to four Daughters of Aldermen or Common Council Men of this Community of forty Years of Age and single.

Five Pounds *per Annum*, to be annually laid out for fifteen Years, to purchase religious Books to be distributed to the Poor who can read, in the Parishes of *Burgh, Ormsby, Bellon, Lowestoft, and Bedingham.*

And he order'd a hundred Pounds to be given to a hundred Persons of this Place, the Day twelve Month after his Decease. So that *being dead, he yet speaketh*; and this liberal and righteous Man, will be
had

had in Remembrance, his Memory will be precious to late Posterity, and Generations unborn will praise his Doing.

No Marvel when the Time came that *Israel* must die, if a Person who walked so humbly with his God, and was the Instrument of so much Good, whilst he lived, and when he died, should look on the King of Terrors without Amazement; and when sensible of his Dissolution, could have his Conversation in Heaven, and with an humble Resignation, and uncommon Calmness, give up his *Soul into the Hands of God*, (whose faithful Almoner he was) *as into the Hands of a faithful Creator, and piously fell asleep in the Lord.*

What remains is, that his Name ought to be highly esteemed by us, that the Remembrance of him, *like that of Josias, may be like the Composition, made by the Apothecary's Art, sweet as Honey in the Mouths of all that speak of him; and as Musick at a Banquet of Wine, in the Ears of all that hear of him.* That his many worthy good Deeds, which were well pleasing to God, may blossom and smell sweet, when his Body is laid in the Dust; that so the
Name

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Name which he leaves behind, of being a great Example of pious Beneficence, may be better than of Sons and Daughters; that his religious Conversation, and his generous Munificence, may make such strong Impressions on our Minds, as to excite us to *go and do likewise*; that at the great Day of Retribution we may, with him, be placed on the right Hand, and receive that joyful Sentence, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

FINIS.



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